

# The Eagle's Eye

November 1972

Brigham Young University

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## Indian Week

"INDIANS IN TRANSITION" is the theme for this year's Indian week and it is directed to the consideration of the challenge facing the modern Indian as he moves not only to survive but to make a positive contribution to modern society. "In the beginning the Indian people depended on fishing and hunting to satisfy their needs; now there is a movement toward more relevant activity in all life endeavors," said Wally Woods, Indian week chairman. Indian week is sponsored yearly by the Tribe of Many Feathers Club, one of the strongest student organizations on the BYU campus.

Special guest for Indian week

this year will be Miss Indian America Louise Edmo, Martin Seneca, a prominent figure in the Indian world, Billy Mills, former track Olympic champion and other important personages who are becoming the needed models for the inspiration and achievement of Indian youth.

Events for Indian week are many and varied. There will be several panel discussions of Indian affairs, many displays of Indian art, dancing, and for the first time an original dramatic presentation called "Song of the People" written and presented by Indian students. There will be writing, speech, and talent contests and

shows and three main banquets where special guests will speak to the more than 500 Indian students on campus.

When asked about the highlight of the week, Mr. Woods said that the whole week would be the highlight of the year on campus.

"The entire campus will become aware of the cultural expression of the Indian people," he said. "We want to show that Mormon Indians have something special to offer which can never shame our traditional base and yet offer firm answers to the modern problems of our people."

## Our Editor Becomes Queen!

Glenna Jenks, The Eagle's Eye editor for this year was elected Miss Indian BYU two weeks ago. We believe this is the first time in the history of journalism, anywhere, that such a thing has taken place.

This reporter spent a full 15 minutes in the history library searching the historical record of all the historical queens and not a single one of the many queens in history is known to have been the editor of an important newspaper.

Glenna is new neither to



Queen Glenna Jenks

journalism nor to royalty. She has had important positions in both fields in the past. In high school she was the editor of the school paper and was also involved in several beauty and talent contests.

Glenna will be the official representative of the Indian students on campus this year and will be quite busy during this Indian week, as part of her royal responsibilities include attendance to most of the events.

The new queen is a freshman and represents the Ute people. She is well liked by the students and respected already because of her many accomplishments. The Eagle's Eye wishes her the best!

## East Carolina Talk of Re-organization...

EASTERN CAROLINA INDIAN ORGANIZATION TALKS OF ORGANIZING UNDER FEDERAL INDIAN REORGANIZATION ACT

A delegation from the Eastern Carolina Indian Organization, Inc. (ECIO), of Robeson County, North Carolina, met recently in Washington, D.C. with the Department of the Interior's Commissioner of Indian Affairs Louis R. Bruce and Assistant Secretary of the Interior for Indian Affairs William Rogers, to discuss possible organization of their group under the Indian Reorganization Act of 1934 (IRA).

The IRA, also known as the Wheeler-Howard Act, provides for the acquisition of lands, establishment of constitutional tribal government, extension of

credit from Federal funds to individuals as well as tribes, fostering of tribal enterprises, and the institution of modern conservation and resource development. Twenty-two individuals, many of whom today are members of the Eastern Carolina Indian Organization, Inc., were enrolled under Section 19 of the Indian Reorganization Act of 1938 and certified as individuals of one-half or more Indian blood by the Secretary of the Interior. However, a clause in the Lumbee Act of 1956 has been generally interpreted to include all persons of Indian descent residing in Robeson County and adjoining counties in North Carolina. The twenty-two members residing there were, therefore, forgotten in terms of the IRA.

Thomas N. Tureen, attorney for the ECIO has filed a brief with the Bureau of Indian Affairs stating

## 5 Alumni Honored

Five Indian Brigham Young University Alumni—have been selected to be included in the 1972 edition of "Outstanding Young Men of America" being published next month.

Nominated by the BYU Alumni Association, the men were chosen for the annual awards volume in recognition of their professional and community leadership.

Recipients are Larry Lee Dennison, (1969) of Gallup, N. M. and Ed Frank Brown, (1970) of Ajo, Arizona, law and social work graduate students respectively at the University of Utah; George Patrick Lee, (1968) of Shiprock, N. M., doctoral candidate in education of BYU; John C. Rainer Jr. (1966) of Taos, N. M., master's candidate in counseling and guidance at BYU; and John R. Maestas, (M.A. 1970) of Manassa, Colo., part-time faculty in Indian education and speech at BYU.

Sponsored by the Leading Men's Civic and Service Organizations, "Outstanding Young Men of America" honors men between 21 and 35 years of age, whose demonstrated excellence has marked them for future leadership in the nation.

that such a consensus is incorrect. he says the twenty-two members of the group did not lose their established individual rights to benefit under the Indian Reorganization Act and that the 1956 Lumbee Act protects their prior eligibility. The Department of the Interior Office of the Solicitor is reviewing the case.



## Indian Club Takes 1st Place On Homecoming Float

The Tribe of Many Feathers float again received first place for the theme award in the Homecoming Parade.

Ron Begay, float chairman for this year, created this beautiful float. The theme for this year was, "Life Is Our Heritage."

The whole float was featured in Indian fashion. It featured a huge drum to represent the basic

relation all the Indian people have in common, music; the war bonnet on the float symbolizes the many tribes in the TMF. The eagle on the bonnet represents the honor and dignity of the many tribes.

The float was built by the many students who belong to the strong Indian organization on BYU campus and who made another first winning float.





# Indian Week

Calendar - Indian Week

The Annual Indian Week, sponsored by the Tribe of Many Feathers, will be held in November. This year's theme is entitled "Indians in Transition." The week of November 5-10, is scheduled with many activities.

Sunday - November 5		
Ten Stake Fireside		
Monday - November 6		
Art Gallery Display	Daily 8-5 p.m.	
Step-down Lounge ELWC		
Speaker - Varsity Theatre ELWC	10 a.m.	
Question and Answer Period	11 a.m.	
Varsity Theatre		
Dance and Talent	12	
West Patio		
Film - Room 394-396 ELWC	2-3 p.m.	
Speech Contest - Room 394-396 ELWC	3 p.m.	
Tuesday - November 7		
Devotional - MAC	10-11 a.m.	
Panel Discussion - Varsity Theatre	11-12 p.m.	
Dance - West Patio	12-1 p.m.	
Fashion Show	1-2 p.m.	
Step-down Lounge ELWC		
Louis Bruce	2-3 p.m.	
Varsity Theatre		
Question and Answer Period	3-4 p.m.	
Varsity Theatre		
Basketball - Smith Fieldhouse	5-9:30 p.m.	
BYU vs. U of U		
Lamanite Generation		
Television Night		
BYU Devotional - Channel 11	8 p.m.	
"Miss Indian America Pageant" Channel 11	9 p.m.	
"Bitter Winds" - Channel 11	10:30 p.m.	
Lamanite Generation - Channel 11	10:30 p.m.	
"Not With Empty Quiver" Channel 11	11:30 p.m.	
Wednesday - November 8		
Panel Discussion - Varsity Theatre	10-12 p.m.	
Royalty and Indian Athletes	12-1:10 p.m.	
West Patio		
Speech Contest - Room 394-396 ELWC	3-5 p.m.	
"Song of the People" - Experimental Theatre HFAC		
Thursday - November 9		
Speaker - Varsity Theatre	10-11 a.m.	
Question and Answer Period	11-12 p.m.	
Little Theatre ELWC		
Dance - West Patio	12-2 p.m.	
Fashion Show	2-3 p.m.	
Step-down Lounge SFLC		
"Song of the People" - Experimental Theatre HFAC		
Friday - November 10		
Talent Show - Varsity Theatre	10-11 a.m.	
Speech Winner Presentation		
Banquet - Ballroom ELWC	6-9 p.m.	
Dance - Ballroom ELWC	9-12 p.m.	

## Craft Distributing Co.

THE CDC IS UNDER THE AUSPICES OF THE TRIBE OF MANY FEATHERS SERVICE ORGANIZATION. THE PURPOSE OF CDC IS TO PROVIDE AN OPPORTUNITY FOR THE TMF SERVICE ORGANIZATION MEMBERS AND ALL THE INDIAN STUDENTS AT BYU TO MARKET THEIR AUTHENTIC ARTS AND CRAFTS SOLELY IN HIS OR HER OWN BEHALF: IT DOES NOT GRANT SUCH PERMISSION TO WHOLESALE DEALERS, TRADERS, OR ANY GIVEN ENTITY TO SOLICIT ON THE BYU PREMISES.

Because the annual INDIAN WEEK is approaching, we are encouraging those who have talent in producing authentic Indian products, such as jewelry, beadworks, leathercrafts, weavings, woodcarvings, arts, or any Indian work to display in the Ernest L. Wilkinson Center from Monday to Friday, 8 a.m. to 5 p.m. They may demonstrate their work there, too.

There will be first prize award of \$10.00 in these six categories; Art, beadwork, Leathercraft, Jewelry, Weaving, and Wood carving. The awards will be presented during Friday night Banquet.

The arts and crafts will be judged according to quality and work which was produced by the student. These do not include the property of other persons, firms, agents for any traders, and dealers.

CDC Director, Steven Mitchell

## Girl Scouts Looking For Indian Women, 1973 National Project

The Girl Scouts of America is looking for Indian women to staff a national project being held August 1-16, 1973, near Boone, Iowa. The project is for 128 Girl Scouts, 14-18 years old, to study shelter food, social customs, ceremonial and religious customs, clothing, dance, and art of American Indians.

Although adult participation in all Girl Scout projects such as this is voluntary, the organization will pay travel expenses and provide room and board to Indian women with experience working with girls in a camp setting and with some knowledge of Indian cultures.

All interested Indian women are invited to contact: Mrs. James Newsome, Executive Director, Moingona Girl Scout Council of Central Iowa, Hawley Welfare Building, 700 Sixth Avenue, Des Moines, Iowa 50309.

## Proposed Indian National Bank

Washington, D.C., October 6 - Indian incorporators of the proposed American Indian National Bank met in Washington yesterday (Oct. 5) with officials of International Bank and reached an agreement under which management-consultant and other services would be provided by International Bank for the creation and development of a bank to enhance the economic conditions of the American Indian, to be owned and operated by them.

The agreement was reached in support of a formal application submitted to the Comptroller of the Currency by the incorporators on June 5, 1972. A preliminary application had been forwarded to the Comptroller in late 1971.

To establish and operate a broad financial structure which includes a national bank organization, a management-consultant agreement with a qualified banking institution was recommended by an Indian Bank Advisory Committee appointed by the Commissioner of Indian Affairs as a result of an original concept advanced in the summer of 1970 to Vice President Agnew, in his capacity as Chairman of the National Council on Indian Opportunity, by General George O. Msted, Chairman of International Bank.

The agreement, to be implemented after acceptance by an Indian controlled board of directors, provides for International Bank to use its diversified financial organization to assist in providing personnel, facilities and equipment; to establish and pursue active programs to employ and train Indian management and operating personnel; to assist in providing risk capital for the establishment and expansion of Indian industries; and to assist in the creation of Indian oriented insurance programs.

The American Indian National Bank will maintain liaison with Federal regulatory agencies having responsibilities regarding Indian affairs; hold authority to make loan and investment commitments; and select accounting agencies for performance of audits.

"International Bank was selected as the management-consultant," announced Marvin L. Franklin, spokesman for the Incorporators and former Chairman of the Iowa Tribe, "because of its experience in providing diversified financial



George Lee, past Indian Alumni President, welcoming guest at banquet.

## Indian Alumni Banquet

Indian Alumni Banquet  
By Lanny Pinola

The Indian Alumni Association was organized on November 13, 1971, when officers and general board members were elected.

The second annual Indian Alumni Banquet was held on October 13, 1972, in conjunction with the Homecoming activities of BYU.

Many of the Seniors and Alumni were in attendance. Also many of the faculty members who work direct or indirectly with the Indian students on campus were invited with their wives. There were about 50 people in attendance.

The banquet guest were greeted and welcomed by George Lee, Acting President of the Association. Mr. Lee then introduced Howard Rainer, master of ceremonies.

Howard had the honor of

introducing his father, John Rainer Sr., a Taos Pueblo Indian from New Mexico, who is a very prominent figure in the Indian World. Mr. Rainer is a Chief member of the National Council on Indian Opportunity, Director of American Indian Graduate Scholarship Program, past Commissioner of Indian Affairs of New Mexico, past District Interstate Governors counsel of the Western States, and former Chairman of all 18 Pueblo Council of New Mexico. He received his undergraduate degree from Bacone Junior College in Oklahoma and Redlands University, California and his masters from USC.

The evening closed out with nominations for a new President. Adrian L. Smith, a Concow Indian, graduate student from California was elected the new President of Indian Alumni Association.

services both in the United States and in underdeveloped countries where many similar problems exist."

Incorporators for the American Indian National Bank are:

Robert L. Bennett (Oneida), Director of Indian Law Studies, University of New Mexico; former Commissioner of Indian Affairs.

W. W. Keeler (Cherokee), Chairman of the Board/Chief Executive Officer, Phillips Petroleum Company; Principal Chief of the Cherokee Tribe of Oklahoma.

Peter MacDonald (Navajo), Chairman of the Navajo Tribe.

Dave Whitekiller (Cherokee),

President, Cherokee Nation Industries, Inc.

Marvin L. Franklin (Iowa), Agent of the Incorporators; Director of Special Projects, Phillips Petroleum Company; President, Phillips Industrial Finance Corporation (a MESBIC); former Chairman of the Iowa Tribe.

Montie Deer (Choctaw) is Secretary to the Incorporators.

Officials of International Bank participating in development of the management agreement are General George Olmsted, William L. Cobb, Josef S. Tressler and General B. Frank Taylor, along with William J. Schuiling, chairman of The First National Bank of Washington.

## Creek Indian Woman Named Congressional Fellow

Washington, D.C. - Hazel E. Elbert, a Creek Indian and Legislative Specialist for the Bureau of Indian Affairs, has been named a Fellow for the 1972-73 Congressional Operations program, Louis R. Bruce, Commissioner of the U. S. Department of the Interior's Bureau of Indian Affairs, announced today.

The objective of the program is to give promising young Federal executives, journalists, political scientists and educators a thorough understanding of congressional operations. It is administered jointly by the Civil

Service Commission and the American Political Science Foundation.

Said Commissioner Bruce, in commenting on the honor, "Mrs. Elbert has had ever-increasingly responsible jobs, leading to her present post in the Bureau's Office of Legislative Development. I am confident she will make the most of this career opportunity."

The Eufula, Okla., native is a graduate of the Bureau of Indian Affairs' Haskell Institute, now Haskell Indian Junior College. She began her career with the Federal

Government in the Division of Indian Health, U. S. Public Health Service, Department of Health, Education, and Welfare, where she served from 1957 to 1966. Since that time she has been with the Bureau's Office of Legislative Development.

Young Federal executives selected for the Fellowship in Congressional Operations will have the opportunity to study and learn firsthand how the Congress functions. They will participate in full-time work assignments in the offices of Congressmen and Senators and in the Congressional Committees from mid-November of this year until August 1973.





## TMF Officers For 1972-73

From left to right, seated: Pearl Yazzi-Secretary, Anita Shaith Straithead-V.P. Finance, Glenna Jenks-Eagle's Eye Editor, Nora Begay-V.P. Publications, Rosita Tsosie-V.P. Social.

Standing: Wally Woods-V.P. Standards, Bill Carter-Executive Assistant, Rex Johnson-V.P. Sports, Larry Yazzie-V.P. Academics, Frank McCabe-T.M.F. President.

Not pictured are: Connie Fox-V.P. Culture, Rose Patterson-V.P. Current Indian Affairs, Ron Begay-Executive Assistant and Brother William Fox, the Faculty Advisor.



## Song of People

One of the outstanding events of Indian Week will be a dramatic presentation of traditional and modern dance, poetry, orations, and songs by about 40 Indian students who have been preparing this cultural show under the direction of Bryce Chamberlain, instructor in Drama.

The event will take place in the Experimental Theatre at the Fine Arts Building on campus and it is likely to attract two large crowds as it will be shown on Wednesday and Thursday of Indian Week.

The most important aspect of this dramatic presentation is that all the works are original creations by a number of Indian students.

The entire script for this was written by Rey Lewis, a Junior, who has tried to describe the struggle and heroic efforts of modern Indian people as they face the challenge of modern industrial society and at the same time try to reconcile their rich and unique cultural heritage.

## Indian Education Act: A Summary

By William Demmert, Jr.

The Indian Education Act of 1972 (Title IV to S. 659) became part of Public Law 92-318 with the signature of the President on June 23, 1972.

Title IV has five parts, four of which add amendments to legislation authorizing extra or supplemental money for Indian education at the pre-school, elementary, secondary, and post-secondary levels. One part creates a new bureau in the Office of Education which is responsible for administering the other four parts of Title IV.

Title IV stresses parental participation in the form of open consultation between the school and parents whose children participate under this Act; approval of applications by committees composed of a majority of the parents; and continued involvement and evaluation of the programs by the parents.

Part A: Part A revises Public Law 874 (Impact Aid) by adding a new program providing direct financial assistance to local educational agencies (LEA's) to develop and carry out elementary and secondary school programs designed for meeting special needs of Indian children. Grants may be used for planning, developing, and operating these programs.

The amount of money to which a local educational agency is entitled is based on the full average-per-pupil expenditure of the State in which the agency is located, times the number of Indian children enrolled. In order for schools to be eligible for grants, they must have at least 10 Indian children, or have fifty percent enrollment of such children. This requirement does not apply to Alaska, California, Oklahoma, or any local educational agency on or near reservations.

The amounts of money eligible for appropriation under Part A could exceed \$160 million if fully funded. If insufficient monies are appropriated, maximum amounts for which agencies are eligible will be ratably reduced.

The Interior Department (BIA) is entitled to amounts necessary to meet the special educational needs of Indian children on reservations with BIA schools.

Part B: Part B amends Title VIII by adding a new section authorizing a series of grants to state and local educational

agencies, federally-supported schools, and to tribes, organizations, and institutions. These grants may be used for projects designed to plan for, test, and demonstrate the effectiveness of programs for improving educational opportunities for Indian children.

This part includes provisions for in-service training, educational enrichment programs, and advanced training for educational personnel involved in Indian education.

Grants may also be used for dissemination of information, and program evaluation, seminars, workshops, and conferences.

Authorized appropriations for FY 73 is \$25 million, and \$35 million for each of the next two fiscal years.

This part also extends existing "set-asides" for BIA under Title I, II, and III of the Elementary and Secondary Education Act and the Education of the Handicapped Act through fiscal year 1973.

Part C: Part C amends the Adult Education Act by adding a new section directing the Commissioner of Education to administer a program of grants to state and local educational agencies and to tribes, institutions, and organizations. \$5 million is authorized for FY 73 and \$8 million for each of two succeeding fiscal years for planning, pilot, and demonstration projects designed to improve educational opportunities for Indian adults.

Part D: Part D creates the new Office of Indian Education in the Office of Education. This new office will be headed by a Deputy Commissioner of Indian Education.

A fifteen-member National Advisory Council on Indian Education is also established. The Council is to be composed of Indians and Alaskan Natives appointed by the President from lists furnished by tribes and organizations representing diverse geographic areas of the U.S. It will advise the Commissioner with respect to:

1. The administration of any program in which Indian children or adults participate.
2. Review applications and recommend approval of grants.
3. Evaluate programs or projects under HEW involving Indians.
4. Provide technical assistance to local educational agencies,

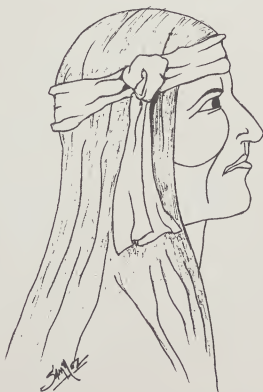
Indian educational agencies, institutions, and organizations which assist in improving education for Indian children.

5. Assist the Commissioner in developing criteria and regulations for administering and evaluating regular grants under PL 874.

6. Report to Congress by March 31 of each year and make recommendations for improvement and funding.

Part E: Part E amends Title V of the Higher Education Act of 1965 by making provisions for Indians to be included as eligible for programs.

Title V is amended by adding a Section (532) which makes five percent of the total appropriations available for grants and contracts with institutions of higher education and other public and private non-profit agencies and organizations. These programs must be designed to prepare persons to serve as teachers of reservation children attending elementary or secondary schools operated or supported by the BIA, public and private schools operated by tribes or by non-profit institutions and organizations of tribes. Based on the budget request for Part D of the Education Professions Development Act for FY 73, this could earmark about \$3.89 million for the training of teachers for the BIA schools system. Indians are to be given preference in such training programs.



## Editorial

### Communication Serves as Means Better Representation

In man's vast reach to find himself, he has tried to find himself through self-realization in which he could evaluate a new criterion to submit to his reality.

So must the paper serve as a means of identity, serve as a resource for news, and as a representative of its people. As we begin to unfold the year, we must remember that fact of good

CHIEF JOSEPH

MY FATHER SENT FOR ME. I SAW HE WAS DYING. I TOOK HIS HAND IN MINE. HE SAID: "MY SON, MY BODY IS RETURNING TO MY MOTHER EARTH, AND MY SPIRIT IS GOING VERY SOON TO SEE THE GREAT SPIRIT CHIEF. WHEN I AM GONE, THINK OF YOUR COUNTRY. YOU ARE THE CHIEF OF THESE PEOPLE. THEY LOOK TO YOU TO GUIDE THEM. ALWAYS REMEMBER THAT YOUR FATHER SOLD HIS COUNTRY. YOU MUST STOP YOUR EARS WHENEVER YOU ARE ASKED TO SIGN A TREATY SELLING YOUR LAND. A FEW YEARS MORE, AND WHITE MEN WILL BE ALL AROUND YOU. THEY HAVE THEIR EYES ON THIS LAND. MY SON, NEVER SELL THE BONES OF YOUR FATHER AND YOUR MOTHER." I PRESSED MY FATHER'S HAND AND TOLD HIM I WOULD PROTECT HIS GRAVE WITH MY LIFE. MY FATHER SMILED AND PASSED AWAY TO THE SPIRIT-LAND.

I BURIED HIM IN THAT BEAUTIFUL VALLEY OF WINDING WATERS. I LOVE THAT LAND MORE THAN ALL THE REST OF THE WORLD. A MAN WHO WOULD NOT LOVE HIS FATHER'S GRAVE IS WORSE THAN A WILD ANIMAL.

representation of news, sports, various features, to bring forth a better newspaper.

I feel it will be a great challenge to bring forth a good newspaper, one that represents the students here at Brigham Young University.

A newspaper that many will take pride in. The element of good representation is often very hard to achieve, but we as the paper staff, shall have that goal to strive for.

In the following months yet to come we welcome any comments, both good and bad, as a means of growth and to more fully serve as a means of better representation. A paper such as the *Eagle's Eye* should relate to its people, as a means of Indian news throughout the nation, to the Indian students here on the campus of Brigham Young University.

The realization of true identity, of the importance of the newspaper in relation to its good representation is a vital need to its public. To broaden whole new aspects for literal confirmaty, of greater communication a means of productive news.

## UGH

One young Indian scholar theorizes how Indians were stereotyped as being able only to grunt, "ugh."

Webster's New Collegiate Dictionary defines "ugh:" used to indicate or to express horror or disgust.

It is likely that, when the Indians first met the whiteman, that is all the Indian could say.... "Ugh!"



# News Round Up

## Washington, D.C.

Nearly \$50 million in cutbacks from the already under-funded Bureau of Indian Affairs has been causing an uproar across Indian political circles.

Since 1969, appropriations for the BIA rose from \$250 million to approximately \$500 million in 1972. The recent action to cutback on all levels of government spending did not leave out spending the nation's 800,000 Indians.

Major organizations on the caliber of National Congress of American Indians, American Indian Movement and the like have been pressuring the legislators to exclude the BIA from the cutback.

## Denver, Colorado

A trend to the nation's capitol in the form of the Trail of Broken Treaties, continues to gain momentum in an effort to expose the Indian situation in the Americas, through non-violence. Leaders of the march, Robert Benette, Rosebud Sioux and Reuben Snake, expected a conglomeration of 100,000 Indians by November 1st in Washington, D.C.

## Washington, D.C.

The Indian Claims Commission issued 18 judgments worth \$32 million but rejected 14 cases. The largest being the Ft. Sill, Aririchua and Warm Springs Apaches totaling \$16,000,000. However 254 cases are still awaiting review.

## Lake Powell

A massive oil slick has oozed down the Colorado River into the upper Lake Powell amid speculation that it may have created permanent damage according to the Environmental Protection Agency. Cleanup operations are being hampered by the movement of oil caused by wind.

## Window-Rock, Arizona

Peter McDonald, head of the Navajo Nation, the country's largest Indian tribe, has hinted to sue the New Mexico-Texas Oil company who is responsible for the oil spill in Southern Utah and northern Arizona.

Also from Navajoland the transfer of the BIA operations with a funding of \$110 million to the tribal government is progressing with good optimism. The Navajo Area Office receives one-third of the entire BIA.

## Salt Lake City, Utah

The American Indian Movement headed by Vernon Bellecourt, tried to enter the Mormon Tabernacle during the Church's 142nd Annual General Conference to issue certain demands. They were refused entry but were granted an audience with the Church's officials.

It seems the AIM were not given the million dollars they demanded. Further negotiations proved to be "satisfactory," according to Dennis Banks, National head of the American Indian Movement. Further detail has not been elaborated on.

## Salt River Indian Community

The Salt River Indian Community, near Phoenix, Ariz., was awarded the Meritorious Program Award of the American Institute of Planners Sunday, October 8 during the annual conference of the Institute at the Sheraton-Boston Hotel in Boston, Mass. The award is for the social planning the Indian community has developed over a five year period. This will be the first time in the history of the Institute's award program that the award has gone to an Indian community.

Receiving the award was Paul Smith, President, Salt River Indian Community. He was accompanied by Garnet Gates, the Community's Vice President, and Vivian Andrews, Executive Secretary. The award was presented by Dorn C. McGrath, Jr., Institute President.

Awards were also given Metro Center, Baltimore, and the Twin Cities-Minneapolis-St. Paul.

The Indian community was nominated for the award by the Desert Southwest Chapter of the American Institute of Planners.

The citation that accompanied the award reads:

Whereas the Pima and Maricopa peoples who comprise the Salt River Indian Community of approximately 2,000 persons on 49,000 acres of land near Scottsdale, Ariz., recognizing their economic difficulties, the increasing urbanization surrounding them and that their land was literally their only resource, have initiated the first major planning program of its kind, and

Whereas, the Community, recognizing the need to retain its own identity, while producing a planning program which will enable it to improve its facilities, services and economic position has involved over 90 per cent of its citizens directly in the planning process, so that for the first time a plan has been created for an Indian community by an Indian community, and

Whereas the planning program has developed since 1967 such elements as creation of citizen participation, the development of a general plan, and the evolution of effective administrative guides for implementation, including capital improvement programming, and

Whereas, through its planning efforts the Salt River Indian Community has made such measurable improvements as the adoption of a new Constitution, the hiring of paid professional administrative personnel, a major decrease in unemployment, new educational programs, the construction of an industrial park, the adoption of zoning regulations, and the improvement of its housing stock to the point where housing is now adequate for 30 per cent of its families, and

Whereas, the Salt River Indian Community has set a record of its accomplishment in planning and management unparalleled for any effort of its kind, one which can only be viewed with humility by those whose initial resources are so much greater, an example of resourcefulness and courage,

Now, be it therefore resolved by the Board of Governors of the American Institute of Planners that the

Salt River Pima-Maricopa Indian Community

Be presented with a Meritorious Program Award in the category of social responsibility by this Institute.

## An Opinion

A controversial subject has descended again recently onto the campus - the affects of certain clubs have, the question this time was, snobbery or service?

The clubs in question were those which in one way or another were "elite." Prospective candidates undergo a thorough screening, including talent, personality, knowledge, and even physical ordeals. Judges are appointed who reject or admit a candidate supposedly on the bases of this screening.

But, the girl with braces who somehow doesn't manage to smile from ear to ear is rejected, while the girl with the nice teeth and smile is chosen. Or the boy who cannot make 10 consecutive free throws "loses" out to Mr. Athletic. And what about the Socially and Athletically elite's Vanity Faire? V. F. is a spot in the Wilkinson Center where the establishment dines - the with it people, the people who "jive."

Certainly service should be praised and supported but service to the school or community comes in many forms and through various people working together toward a single purpose.

Too often in the "service" clubs pride, vanity and greed overrule the original intent of unity through service and activities. And then the clubs are accused of snobbery.

As previously observed, the grouping of an elite class leads to disunity and disservice within the service clubs. It is hoped that the 600 Indians on campus do not decide to follow their counterparts. Let us unite ourselves through service, as one people with one purpose.

If we want to do the least unto these our brethren "let's start by sharing a table in the lunchroom."

## And They Shall Blossom As Roses — Oh Really

Today contemporary Indian America is taking a critical look at the fascinating lot called "LAMANITES." On many reservations, Indians have wondered as they have heard missionaries preach the Gospel telling of a day when a certain group of Indian people would blossom as a rose and be a mighty nation.

It seems easy to dream and romanticize about the fact that we as Latter-day Saint Indians are the very ones that are looked upon as this generation of blossoming roses.

NOW LET US FACE REALITY!!! WHAT IS A BLOSSOMING ROSE IN REFERENCE TO THE LAMANITES?? DO YOU HAVE AN ANSWER? Many Non-LDS American Indians are wondering whether or not we have any real commitments to help in sharing the burdens of "GETTING INVOLVED" in politics, education, tribal affairs, and the over all social welfare of our people.

They are wondering where we stay or seclude ourselves or if we even exist when national conferences and major gatherings are held to discuss and solve the complex problems facing Indian America. (COULD WE CONTRIBUTE SOMETHING IF WE WERE THERE? THAT'S ANOTHER GOOD QUESTION.)

Indians are wondering where our Mormon Indian leaders are that are equipped with a good education from BYU and have a skill to share with our people.

Indians are wondering if all we want to share with them is the Gospel, or whether we have something else to give their communities. (DO WE?)

The Non-member Indian is seriously questioning whether the Lamanites are really voicing their opinions in policy-making decisions in these Church programs developed within the Church.

They are wondering if we are concerned about helping the Indians living in cities find some happiness where there is so much confusion and unhappiness for so many Indian families.

WHERE THEN DO WE FIND THE LAMANITES TO ANSWER THESE QUESTIONS SO FREQUENTLY ASKED BY OUR INDIAN BROTHERS AND SISTERS? HOW LONG MUST WE TELL THEM TO WAIT FOR AN ANSWER? DO YOU HAVE AN ANSWER?????

One might want to take a close look and see if you are getting yourself ready to meet the Indian world head-on or merely by-pass it and live in a dream world.

Today, there are still too many Indian experts that have professionalized themselves in directing and shaping our lives according to their own whims and wishes.

There are many sincere Non-Indian individuals who want to see the

Indian get on his own two feet, but are not really willing to give up their "expert" position to allow an Indian to take his seat in the decision and planning of the Indian's future.

HAVE YOU EVER WONDERED WHAT OUR INDIAN EXPERTS SAY IS THE REASON WHY WE DON'T HAVE MORE INDIANS RUNNING THEIR OWN PROGRAMS? HERE ARE SOME:

1. They say we are not qualified because we have no degrees.
2. We are incompetent.
3. We don't understand the modern complexities of today's society.
4. We are not aware of the Indian problems.
5. We are non-expressive of what we really want.
6. We lack in knowing about research skills.
7. We are apathetic.

8. OUR PRIORITIES DO NOT CORRESPOND TO THEIR PRIORITIES.

One might not have to look too hard around the nation to find that the many Indian studies programs, Indian education departments, federal programs for Indians and Indian history classes are saturated with Non-Indian experts who dazzle the Indians with charts and figures and wave the Ph.D.'s saying, "WE KNOW WHAT THE INDIAN NEEDS."

As we continue to sing our own BYU anthem of "GO MY SON" and "DESERT FLOWER" let us take a "lofty view" at today and look reality square in the face. ARE WE THE LAMANITES THE BOOK OF MORMON TAUGHT ABOUT AS THE BLOSSOMING ROSES, or will we have to wait for the next generation to come into being to answer the Non-member Indian's questions of where are the Lamanites?

As we continue to live in "happy valley" let us open our eyes and find the new dawning of thinking and expressing ourselves without fear that we are wrong or unqualified to make intelligent decisions.

I am sure that the Lord is counting on us, as Lamanites to carry the heavy load of being involved, knowing what's happening and doing something about it.

WHERE SHALL WE BEGIN, OR, HAVE YOU STARTED ALREADY??? ... TO THE BYU INDIAN: ASK YOURSELF, "AM I READY TO CONTRIBUTE TO INDIAN AMERICA?? AND WHAT AM I READY TO CONTRIBUTE??"

## Joke

An Old Indian took his watch to Jewelry Shop for repairs. The Jeweler took the watch apart curiously on the counter and a dead insect fell out. Immediately the old Indian responded say, "U-u-h-h, no wonder the watch won't work, the Engineer is dead."

## Superstitious

"AND THEY CALL US SUPERSTITIOUS"

